Ce 551 /208 cont./ untranslatable. Not infrequently a nickname is added to this name. Thus, for example, the Chané chief Boyra (Boy-snake) was called yúruhuasu, which means big-mouth. Indeed, old Boyra was a talker who had a great weakness for everything that was a bit indecent.

Ee 862 163 Ee 849 Mothers nurse for an unusually long time, and it is several years, as a rule, before they have another child. Perhaps the woman also aborts the fruit of her womb occasionally, like the Choroti woman, so that the family will not become too burdened.

E 163 In the mission station in Ivu I tried to gather statistics about the number of surviving children in 127 Chiriguano marriages and found that in ten marriages there were no children, in 27 one, in 35 two, in 29 three, in 13 four, in 9 five, and in 4 six. These figures, however, are quite uncertain. Nevertheless they show that here, as among many other Indian tribes, there is a sort of two-children system.

C 849 114 C [113] Corrado (2) maintains with certainty that infanticide occurs among the Chiriguano. It is done in desperate cases among us, too, and therefore the example cited by Corrado means nothing. C 847 The question is: does /209/ infanticide and abortion occur as an institution accepted by the tribe, as among the Choroti? /Fig. 110 appears here./

2. Corrado: El Colegio Franciscano De Traija y sus misiones. Quaracci, 1884. Pages 526-527.

Ee 868 857 The Chané and Chiriguano children, as has been mentioned, are brought up in freedom. They spend their childhood playing. Gradually the child begins to help its parents in small matters, for example, in carrying water and wood, tying up /210/ the domestic animals, fishing, etc. The girls learn spinning, weaving, making clay vessels, brewing maize beer, etc. from their mothers. They learn everything by imitation. The boys pursue small birds around the village and in this way learn the use of weapons. The children accompany their parents to fish and to till. The boy